l:Redfield E-5 (1926-1927) 1930
NU37 Tepoztlan NU37

463
875
565
369

Two teachers, a young man and a young woman: Both are natives, of distinctly *correcto* families, and both were educated in the city. Both wear city clothes all the time and have no other specialty but teaching.

793
565

The priest should be mentioned, although during the period of investigation there was no priest officiating in Tepoztlán, as there was not elsewhere in Mexico. He was a man of *correcto* family, well educated in the city.

441
439

Five storekeepers: These are men of some capital. They have small shops on the *plaza*. On the whole they devote their time to trade. Each makes frequent trips to Mexico City to buy goods. Most become tradespeople on a small scale or minor commercial employees in Mexico City during the revolution; it does not appear that any one of them inherited the business. Besides these five storekeepers there are two young men who flavor and charge water and bottle the result for local sale. These men have considerable communication with the city.

274

442
439

Two corn-factors: These men buy the locally produced surplus maize, arrange for its shipment to Mexico City, and there sell it wholesale.

438
253

Three butchers: Their shops are on the *plaza*. The meat is butchered locally.

294

Two shoemakers: One, a cripple, learned his trade from an earlier shoemaker in Tepoztlán; the other learned it in Mexico City.

335

Three carpenters: One man has a shop on the *plaza;* the others work in their homes. Tools are simple and few, all of European pattern. These men make furniture, doors, and candlesticks for the churches, also coffins and saddles. Information is lacking as to where each learned his trade.

333
342

Four masons: These men lay brick floors, and build walls and water tanks, occasional columns and porticoes on the better

1:Redfield E-5 (1926-1927) 1930
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midwives and herb-doctors keeps these occupations flourishing, and the art of the fireworks-maker is also a livelihood, like those of the baker and butcher. 178 463

It is probable, on the other hand, that the occupations of the first group are increasing in variety. Each new mechanical device requires a new specialist. A few years ago the first steam mill was put up in Tepoztlán; it brought with it the first miller, a foreigner to Tepoztlán. There is talk among *los correctos* of some day putting a small electric power plant in a waterfall near by. This is perhaps remote, but when it happens it will bring other specialties with it. Each of these city-born occupations brings a new world of special interest, a new tradesman or professional who is not hampered by tradition, who thinks in terms of his occupation, who is interested in perfecting it and making it yield more, who continues, therefore, to communicate with the city and take over its changing ways. Such a specialty is not a traditional prerogative, but a commercial opportunity won by competition. The storekeepers of Tepoztlán are becoming its first bankers. The waxing of the first group of specialists and the waning of the second group describes the progressive secularization of labor in Tepoztlán. [256] [376] [441]

2:Lewis E-5 (1943-1948) 1951 NU37 Tepoztlan NU37

wise incapacitated, the husband will seek out the assistance of a female relative or, even though poor, may hire a servant. Occasionally one hears of a widower or bachelor who cooks and sweeps the house, but never of a man who washes or irons or grinds corn to make tortillas.

Women who have no one to support them may hire themselves out as domestic servants, laundresses, or seamstresses, or may become merchants or itinerant peddlers. The only profession which an educated woman can practice in the village is that of schoolteacher. As yet there is no demand for nurses, secretaries, or other skilled female workers. However, the lack of rigidity in the definition of women's occupations is reflected in the fact that on two occasions in the recent past a woman has held the job of secretary of the local government, a post traditionally filled by a man. Women are also members of religious *hermandades* as well as of the school committee. As a rule, however, women play only a minor part in public activities.

The more recent technological improvements represented by the increased use of the sewing machine, the commercial corn mills, the road, and the bus service have affected the work of women rather than men. The sewing machine and the corn mills save women many long hours of work. Previously women spent from four to six hours a day grinding corn by hand, often rising at four in the morning to prepare breakfast. The time now saved is used in various ways, such as getting more sleep, sewing, knitting, going to church, or visiting more often. In many cases the added leisure has been turned toward gainful pursuits, such as gardening, and raising chickens and pigs for sale. Not being so tied to the *metate*, women are able to leave the house more freely and undertake more extensive commercial activities. The improved communication offered by the road and bus has enabled some women to become merchants who go regularly to sell their produce in the Cuernavaca market.

BY AGE

Age is an important but not a rigid determinant in the division of labor. There are no organizations by age groupings in Tepoztlán which carry out assigned tasks. Most skills are learned within the family, beginning at an early age. However, in cases where a skill is learned outside of the family, apprenticeship begins in the late teens. The age at which men vote, begin guard duty, and do public collective labor, as well as enter the army, is determined by local or national law. By custom, men are not eligible for public office nor do they take part in political life until after marriage. Old people continue to work as long as they are physically able, and death is preferred to an incapacitated old age.

Children learn to work slowly and, with few exceptions, the belief that heavy labor will weaken a growing child governs the amount of work parents expect from their offspring. Boys are more carefully guarded in this respect than girls, since their labor in later life is considered harder and more important. At about the time they enter school, about age five, both boys and girls begin to do simple tasks in the house. As they get a little older they are generally glad to run errands